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Intertextualism of Jonah and Noah, Job and Abraham in the Akeidah

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Intertextualism of Jonah and Noah, Job and Abraham in the Akeidah

Different stories in Hebrew books indicate the relationship between the texts, showing an intertextual reference between the stories. While the stories seem to relate in one point or another, the readers need to be keen to identify the intertextuality techniques being utilized. For instance, there are different types of intertextuality used with each diverse method of producing and shaping the information's meaning. This paper will focus on the intertextuality between Noah and Jonah's stories, and Job and Abraham in the binding of Isaac. Similarly, the paper will also focus on the contrary views being expressed in the different stories.

Jonah and Noah

The story of Noah and Jonah have exhibited diverse use of intertextual. The styles used are in different ways, including illusion, quotation, parody, or even adaptation. Therefore, the utilization of intertextuality is because writers need to identify particular texts that explore significant ideas. Furthermore, every text presents ideas, perspectives, and meanings. The story of Jonah literary relates to that of Noah because God plans to eradicate a sinful population, including animals (Jonah and Noah, an Inversion Sequel ppt). Jonah finds himself in a boat and thrown to the waters; however, God saves him from drowning. Additionally, God also saves Noah from the immense quantities of water through the ark and animals. However, Jonah did not directly follow God's calling, but despite the reluctance, he resolves the situation without leading to any loss of lives.

On the other hand, there are corresponding views of both narratives, for instance, the protuberant role of animals, the dove and fish in the story and saving of both Noah and Jonah from drowning in water. Nevertheless, the narrative portrays both prophets who did not complain

to God concerning the destruction of the enormous number of individuals. The sins of the individuals to be punished are not named anywhere. God is annoyed by humans and thus makes everyone pay for mistakes, including animals. Although God uttered that He would never extinguish every living thing again using floods during Noah's narrative, Nineveh is forgiven after both the king and animals repent and wear sackcloths Jonah and Noah an Inversion Sequel ppt). Notably, God regrets destroying living things and thus, humans are wicked and naïve. View of my favor on narratives is how the interconnections of the forty days are depicted in the two stories. For instance, in Noah's narrative, rains fall for forty days; similarly, Jonah is sent to proclaim to Nineveh people that the city will perish in forty days. Although God regrets creating man because of their wickedness, he regrets again threatening to destroy Nineveh's people after they repent their sins. Therefore, both stories show that the wicked will not prosper and that the Jonah narratives on God's decision to destroy Nineveh are not the first time the wicked tastes God's judgment.

Job and Abraham in the Akeidah

The two narratives in the book of Job and the story of the Akeidah has a direct resemblance in several occurrences. For instance, there are intertextual resonances in the names used. As Abraham was going to Beer Sheba, he realized that his brother has twelve sons who were revealed by names. Similarly, three names of the sons stated resonates with given places in Job. The three sons are named Uz, Buz and Cesed in genesis (Middleton, 2016). Also, the book of Job has presented the three names as places; namely Uz, where Job was from, Buzite and Cesed (Middleton, 2016). Arguably, the book of Job already made intertextual purposes to be recognized.

Moreover, the two narratives have indicated the same literature, including the fear of God. As Abraham respected God's command, he was told not to elevate his hands to Isaac or do anything to him because God already knew that Abraham fears God (The Binding of Isaac and the Inversion story of Job ppt). Similarly, in the story of Job, the book begins by introducing Job and stated that he was innocent, straight and feared God as well as avoided wickedness. It is also in the two stories where the two individuals, both Abraham and Job, refer to themselves as dust and ashes. For instance, Abraham stated that he endeavors to talk to God because he is dust and ashes. Correspondingly, Job says that God viewed him as dust and ashes.

Another language corresponding is when Abraham dies and is with his people around him. The book states that he was old and contented. On the other hand, the book of Job said that his friends and family were there to comfort him after he was restored. God reinstates all the possessions and children of Job and finally dies with an analogous explanation that he was old and contented. The view in my favor of the two narratives is how both Abraham and Job are subjected to suffering (Middleton, 2016). God does not indicate the reason why good people suffer. Although God saves Isaac but the test was hard for Abraham as he was the only son. Similarly, Job does not get the saving grace, and all of his children perish through the test, but in the end, God gets the loyalty from both Job and Abraham.

Having discussed all the aforementioned aspects, the narratives between Jonah and Job, Job, and Abraham in the Akeidah indicates intertextual resonance. Again, the resonance work provides information and ideas about the previous narratives and how the new issue is brought at hand. Both Jonah and Noah's narrative presents perishing of people because of their wickedness using water. Similarly, Abraham and Job undergo a test and then restored.

References

Jonah and Noah an Inversion Sequel ppt

Middleton, J. R. (2016). God's loyal opposition: Psalmic and prophetic protest as a paradigm for faithfulness in the Hebrew Bible'. *Canadian-American Theological Review*, 5(1), 51-65.

The Binding of Isaac and the Inversion story of Job ppt

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